

interests of the student and the resistances of the subject matter.

Some time was spent talking about the different interpretations of freedom at the two colleges. Dr Buchanan believes that the apparent freedom of Black Mountain has little value as part of education. St John's, he says, emphasizes the importance of inner freedom which, unlike political or economic freedom, cannot be taken away once it becomes a part of the individual. But Black Mountain is unwilling to view its freedom as such a superficial thing; it considers it as invaluable to the development of any inner freedom, as a necessary part of the experiment in community living, and as a means to fuller educational opportunity for its students.

Education must be regarded in the final analysis as preparation for living. To meet the accusation that St John's is neglecting the problems of the world and withdrawing into the security of the past, Dr Buchanan maintained that St John's students are studying the permanent, the monumental, the perennial wisdom of mankind. But is such a study all of education? Can the reading of philosophies uncorrelated with the development of the individual be useful in living in and helping in the development of the modern world? Can the study of mathematics, which Dr Buchanan mentioned as being the most highly imaginative part of the curriculum, stimulate increased awareness in all fields? And is an exclusively intellectual education the best way to prepare for emotional crises, for the intensity of modern living, for the solution of personal problems in a mature way?

An intensified interest in educational problems in general, and in

the particular place of Black Mountain College in the educational world, has been created by Dr Buchanan's visit. Such an interest, and the discussions, organized and otherwise, which came after he left, point out another difference between the two colleges. St John's feels it has found an answer to what it calls "the crisis in liberal education." It has crystalized its ideas into patterns which it believes to be good, which it hopes may prove permanent. Black Mountain has not. It continually reviews its practices and the principles on which they are based, re-evaluates, examines and re-examines them. St John's is seeking for permanent forms in a world it sees as basically permanent; Black Mountain recognizes a moving world and the necessity and inevitability of finding new forms to express basic permanence in accordance with historical change.

Fernand Leger

Another February visitor at the College was Fernand Leger, famous French artist.

Through an interpreter M Leger talked to the community on the relation of painting to architecture, describing the effects of various color treatments on walls, ceiling, and furniture. He believes that the purpose of color in architecture is to destroy the sense of enclosure normally resulting from four walls. This opening out of a room may be achieved by getting away from convention and painting the walls different colors, by breaking up large wall areas with strongly contrasting colors, by using colors which seem to come forward or to recede from the eye. A powerful picture will also help in bringing a room to life; M Leger says, "A painting is the antithesis of a wall."